

The Chain of Light

Tazkira
Masha'ikh-e-Qaadiriyah
Razviyah



41st Noor

Taajedaare Ahle Sunnat Mufti-e-Azam Hind

Mustafa Raza Khan ﷺ

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41st Noor

*Taajedaare Ahle Sunnat Shamsul
Aarifeen Ghausul Waqt Huzoor*

Mufti-e-Azam Hind

Ash Shah Abul Barkaat

Muhiy'yudeen Jilani

Aale Rahmaan Muhammad

Mustafa Raza Khan



His Position in The Silsila: Aftaab-e-Ilme Ma'rifat, Mahtaabe Rushd-o-Hidaayat, Shamsul Arifeen, Qutbul Waqt, Ghausul Waqt, Mujaddid ibn Mujaddid, Huzoor Mufti-e-Azam Hind Ash Shah Imam Mustafa Raza Khan رحمۃ اللہ علیہ is the 41st Shaykh of the Silsila Aaliyah Qadiriyyah Barakaatiyah Razviyah Nooriyah.

His Birth : Ghausul Waqt, Mufti-e-Azam Hind رحمۃ اللہ علیہ was born on Monday, 22nd of Zul Hijjah 1310 AH (18 July 1892) in the beautiful city of Bareilly Shareef, India. It was in this very city that his illustrious father, the Mujaddid (Reviver) of Islam, Imam-e-Ahle Sunnat, A'la Hazrat, Ash Shah Imam Ahmed Raza Khan Al Qadiri رحمۃ اللہ علیہ was born (1856 - 1921). At the time of the birth of Ghausul Waqt, Mufti-e-Azam Hind رحمۃ اللہ علیہ, his distinguished father, was in Marehrah Shareef, one of the great spiritual centres of the Sunni World. On that very night, Sayyiduna A'la Hazrat رحمۃ اللہ علیہ dreamt that he had been blessed with a son and in his dream he named his son 'Aale Rahmaan'. Hazrat Makhdoom Shah Abul Hussain Ahmadi Noori رحمۃ اللہ علیہ, one of the great personalities of Marehrah Shareef, named the child 'Abul Barkaat Muhiy'yuddeen Jilani'. Mufti-e-Azam Hind رحمۃ اللہ علیہ was later named 'Mustafa Raza Khan'. His Aqeeqa was done on the name 'Muhammad', which was the tradition of the family.

Glad Tidings Of Peer-O-Murshid : Upon the birth of Ghausul Waqt, Mufti-e-Azam Hind رحمۃ اللہ علیہ Sayyiduna Shah Abul Hussain Ahmadi Noori رحمۃ اللہ علیہ told A'la Hazrat رحمۃ اللہ علیہ, 'Maulana! When I come to Bareilly Shareef, then I will definitely see this child. He is a very blessed child.' As promised, when Sayyiduna Abul Hussain Ahmad e Noori رحمۃ اللہ علیہ went to Bareilly Shareef, he immediately summoned to see Mufti-e-Azam Hind رحمۃ اللہ علیہ who was only six (6) months old. Sayyiduna Noori Mia رحمۃ اللہ علیہ, as he was also famously known, congratulated A'la Hazrat رحمۃ اللہ علیہ and said, 'This child will be of great assistance to the Deen and through him the servants of Almighty Allah will gain great benefit. This child is a

Wali. From his blessed sight thousands of stray Muslims will become firm on the Deen. He is a sea of blessings.' On saying this, Sayyiduna Noori Mia رحمۃ اللہ علیہ placed his blessed finger into the mouth of Mufti-e-Azam Hind رحمۃ اللہ علیہ and made him a Mureed. He also blessed him with I'jaazat and Khilaafat at the same time. Not only did he receive Khilaafat in the Qaadiri Silsila (Order), but also in the Chishti, Naqshbandi, Suharwardi, and Madaari Orders. He also received Khilaafat from his blessed father, A'la Hazrat, Ash Shah Imam Ahmed Raza Khan Al Qaadiri رحمۃ اللہ علیہ.

His Features : Well built, handsome, round face, very radiant. It seemed like drops of Noor were raining on it. Big beautiful eyes, glittering and alert, broad eyebrows, thin eyelashes, Bright tan fingers, well groomed beard, white and soft like silk, moustache, not very big and not too thin. Firm nose, broad forehead, small beautiful teeth like pearls. He had a firm neck, back slightly bent, broad wrists, full palms, firm and beautiful feet.

Early Education : Ghausul Waqt, Mufti-e-Azam Hind رحمۃ اللہ علیہ attained most of his early education from his illustrious family - from his father, A'la Hazrat, Ash Shah Imam Ahmed Raza Khan Al Qaadiri رحمۃ اللہ علیہ the Mujaddid of Islam. He also studied Kitaabs under the guidance of Hazrat Maulana Haamid Raza Khan (his elder brother), Maulana Shah Rahm Ilahi Maglori and Maulana Sayyid Basheer Ahmad Aligarhi and Maulana Zahurul Hussain Rampuri (radi Allahu anhum). He studied various branches of knowledge under the guidance of his most learned and blessed father, A'la Hazrat رحمۃ اللہ علیہ. He acquired proficiency in the many branches of Islamic knowledge, from among which are: *Tafseer; Hadith; Fiqh; Laws of Jurisprudence; Sarf; Nahw; Tajweed; Conduct of Language; Philosophy; Logistics; Mathematics; History etc.; Arithmetic; Aqaa'id (Belief); Tasawwuf; Poetry; Debating; Sciences; etc.*

His First Fatawa : Mufti-e-Azam Hind, Maulana Mustafa Raza Khan's ﷺ brilliance as an Islamic Scholar manifested itself when he was a still a youth, but overflowing with knowledge and wisdom. He wrote his first historical Fatawa (Islamic Ruling) when he was only 13 years old. It dealt with the topic of 'Raza'at' - affinity between persons breast fed by the same woman. The following has been recorded with regards to this occasion.

Hazrat Maulana Zafrud'deen and Hazrat Maulana Sayyid Abdur Rasheed (radi Allahu anhum) were at the Darul Ifta (Fatawa Department) at this stage. One day, Mufti-e-Azam Hind ﷺ walked into the Darul Ifta and noticed that Hazrat Maulana Zafrud'deen ﷺ was writing a certain Fatawa. He was about to take 'Fatawa Razviyah' from the shelf as his reference. On seeing this, Mufti-e-Azam Hind ﷺ said, *'Are you relying on Fatawa Razvia to write an answer?'*

Maulana Zafrud'deen ﷺ replied, *'Alright then, why don't you write the answer without looking.'* Mufti-e-Azam Hind ﷺ then wrote a powerful answer without any problem. This was the Fatawa concerning 'Raza'at' and is the very first Fatawa which he had written. The answer was then sent to his father, Sayyiduna A'la Hazrat ﷺ for correction and verification. On seeing the authenticity of the Fatawa, Sayyiduna A'la Hazrat ﷺ was delighted and immediately certified the Fatawa.

Sayyiduna A'la Hazrat ﷺ then signed the Fatawa. He also commanded Hafiz Yaqeenudeen ﷺ to make a stamp for Mufti-e-Azam Hind ﷺ as a gift and said that it should read as follows: *'Abul Barkaat Muhiy'yuddeen Jilani Aale Rahmaan (alias) Mustafa Raza Khan.'* This incident took place in 1328 AH. After this incident Mufti-e-Azam Hind, Maulana Mustafa Raza Khan ﷺ spent another 12 years writing Fatawa at the feet of A'la Hazrat ﷺ. He was given this immense responsibility of issuing Fatawa even while A'la

Hazrat ﷺ was in this physical world. He continued this trend until his last breath. The stamp which was given to him was mislaid during his second Hajj when his bags were lost.

Character and Habits: Wealth, presidency, worldly satisfaction and happiness can be given to a person by anyone, but such people do not have the spiritual insight to give tranquillity to a disturbed heart and they cannot put a smile onto the face of a depressed person. But Taajedaare Ahle Sunnah, Taaje Wilaayat Wa Karaamat, Mufti-e-Azam Hind, Maulana Mustafa Raza Khan ﷺ gave both the treasures of the physical world and the spiritual worlds to those in need. To be his servant was not less than kingship. Every day hundreds and thousands of people in need of spiritual, physical and academic needs would come to him and each one of them returned with complete satisfaction. Mufti-e-Azam Hind, Maulana Mustafa Raza Khan ﷺ is the light of such an illustrious family whose radiance reflected itself in his character and manners that he displayed - such qualities that very few would be able to reach perfection. His character was the true embodiment of the Sunnah of Sayyiduna Rasoolullah ﷺ. Mufti-e-Azam Hind, Maulana Mustafa Raza Khan ﷺ possessed great heights of good character, moral standards, kindness, sincerity, love and humbleness. He never refused the invitation of any poor Muslim. He always stayed away from those who were very wealthy and lavish. He was the possessor of great moral and ethical values. It is stated that once Akbar Ali Khan, a Governor of U.P., came to visit Mufti-e-Azam Hind ﷺ. Mufti-e-Azam Hind ﷺ did not meet him but left to a place called Puraana Shahar (Old City) to visit a poor Sunni Muslim who was very ill and at the doorstep of death.

On another occasion, Fakhrudeen Ali Ahmad, the President of a Political Party, came to visit Mufti-e-Azam Hind ﷺ but was refused this opportunity. Many other proud ministers had also come to meet Mufti-e-

Azam Hind رحمۃ اللہ علیہ but met with the same fate. This was due to his extreme dislike for politics and involvement in worldly affairs. Mufti-e-Azam Hind رحمۃ اللہ علیہ never fell short in entertaining those who came to visit him. When he was physically fit he used go into the Visitors Section and ask each person whether they had eaten or not. He used to ask them if they partook in tea or not. He used to continuously enquire as to whether they were experiencing any difficulties or not. It was often seen that he would personally carry the dishes into the house for the visitors! He was definitely blessed with the characters of the ‘Salf-us-Saliheen’ or ‘The Pious Predecessors’.

Mufti-e-Azam Hind, Maulana Mustafa Raza Khan رحمۃ اللہ علیہ was a pillar of hospitality and humbleness. If he reprimanded a certain person for doing something un-Islamic or if he became displeased with anyone for some reason or the other, he used to also explain to the person in a very nice way and also try to cheer that person. He would then make Dua in abundance for such a person. His Mureeds (Disciples), on many occasions, used to recite Manqabats (Poetry) in his praise. On hearing such Manqabats he would say, *‘I am not deserving of such praise. May Allah make me deserving.’* Many people came to him for his blessings. Others would come for Taweez. He never refused anyone. It is also not known how many homes were being supported through the kindness and hospitality of Mufti-e-Azam Hind, Maulana Mustafa Raza Khan رحمۃ اللہ علیہ. He always entertained those who came from far and near to the best of his means. He used to even give most of his visitors train and bus fares to travel.

In winter, he would give warm clothes, warm sheets and blankets to the poor and the needy. Mufti-e-Azam Hind, Maulana Mustafa Raza Khan رحمۃ اللہ علیہ gave Khilaafat to many Ulama-e-Kiraam and personally tied the Amaama (Turban) on their heads. He gave cloaks, turbans and hats to many people. Once, during winter, a few of the Khaadims were present with Mufti-e-

Azam Hind رحمہ اللہ. He was lying on his bed and covered with a shawl. A certain Maulana Abu Sufyaan touched Mufti-e-Azam's Hind رحمہ اللہ shawl and commented as to how beautiful it was. Mufti-e-Azam Hind رحمہ اللہ immediately removed the shawl and presented it to him.

Although the Maulana refused to accept it Mufti-e-Azam Hind رحمہ اللہ insisted that he have it. All of his Mehfiles were full of knowledge and Barkah. Many questions on Tasawwuf were easily answered by him. It seemed as if the rains of mercy and rays of Noor were spread all over his Mehfiles.

A Few Of His Unique Habits : Mufti-e-Azam Hind, Maulana Mustafa Raza Khan رحمہ اللہ always wanted to see a Muslim's inner and outer personality. He always advised them to mould their lives according to the principles and the commands of Islam. He always showed discomfort to those who did not have beards, those who wore hats and to those who wore ultra-western clothes. He used to warn such Muslims. Mufti-e-Azam Hind, Maulana Mustafa Raza Khan رحمہ اللہ used to show his displeasure towards those who wore ties. He used to tug at their ties and commanded them to abstain from wearing a tie. He also asked them to make Tauba from such acts. Mufti-e-Azam Hind, Maulana Mustafa Raza Khan رحمہ اللہ always commanded Muslims to give or take anything with their right hand. He stopped the Muslims from referring to the governments as their 'Sarkaar' or leaders. He never kept any ordinary Kitaab on the books of Tafseer or Hadith. Whenever he sat in a Meelad-un-Nabi ﷺ or Mehfil-e-Zikr, he always sat with utmost respect until the very end. Mufti-e-Azam Hind, Maulana Mustafa Raza Khan رحمہ اللہ never spat towards the Qibla. He never stretched his legs in the direction of the Qibla. Whenever he entered the cemetery, he never used his entire feet to walk on the ground. He always walked on his toes. At times, he would stand on his toes for about half an hour in the graveyard making Dua-e-Maghfirat! He always stopped Muslims from doing any fortune telling. If any death or loss took place in

the house of a Muslim, Mufti-e-Azam Hind, Maulana Mustafa Raza Khan رحمۃ اللہ علیہ would go to comfort the people of that house but he would never eat there. He always advised those in sorrow to make Sabr and remember Almighty Allah. He always respected the Ulama-e-Kiraam. He respected the Sayyids in such a manner as a slave will respect his King. He prohibited Muslims from keeping un-Islamic names. He preferred such names as Abdullah, Abdur Rahmaan, Muhammad and Ahmad.

His Boldness and Fearlessness: The sign of a true Momin is that he never submits himself before an enemy. In the worst of circumstances a Momin announces that which is the truth. Sayyiduna Rasoolullah ﷺ said, *'To say the truth before a tyrant King is a great Jihad.'* So imagine the excellence of a person who always spoke the truth at all times, a person who always raised the flag of truth and honesty, and a person who never left the path of truth in his entire life! Mufti-e-Azam Hind, Maulana Mustafa Raza Khan رحمۃ اللہ علیہ was one such person. He is one of the greatest leaders of the Sunnis. His boldness and fearlessness is difficult to explain. His entire life was spent speaking against Deobandis, Wahabis and all the other misled sects, whether it was against the West, Qadianism, or Najdism he always challenged them right till the very end. He always propagated the true Deen and the Path of the Ahle Sunnah Wa Jamaah. With his Fatawa, he helped protect the Imaan of not only the Muslims in India and Pakistan, but of Muslims throughout the world. He attacked the enemies of Islam through his writings, sayings, actions, etc. He did everything in his capacity to challenge the enemies of Islam. No person in his presence could say or do anything against Shariah. No person could speak against that which was the truth.

It is stated by one of Mufti-e-Azam Hind's رحمۃ اللہ علیہ Khaadim's, who accompanied him on a journey by train, that there were some people in the train who were consuming alcohol. When Mufti-e-Azam Hind رحمۃ اللہ علیہ saw

them, he reprimanded them and told them to desist from such a Haraam act. They did not listen to his advise so he scolded the leader of the group who was a young and well-built person. He gave the young person a hard slap which caused the bottle of alcohol to fall far from his hand. The Khaadim expected the person to retaliate but, who had the nerve to retaliate against this Lion of Islam! They became afraid and sat down quietly. Later some of them came up to Mufti-e-Azam Hind رحمۃ اللہ علیہ and begged for forgiveness for their shameful behaviour.

Ibaadat And Riyaazat: Mufti-e-Azam Hind, Maulana Mustafa Raza Khan رحمۃ اللہ علیہ always performed his Salaah in Jama'at whether he was on journey or not. The moment he put his foot out of his house to go towards the Musjid, he used to be surrounded by his Mureeds (disciples) and well-wishers who would follow him till the Musjid door which was just a few feet away from his house. While some would be kissing his blessed hands, others tried to talk with him. He would reply to all those who made Salaam to him. On entering the Musjid, he would immediately recite the Dua prescribed.

Mufti-e-Azam Hind, Maulana Mustafa Raza Khan رحمۃ اللہ علیہ would then remove his Amaama and sit down to perform Wudu. He would wash all the parts thoroughly so that the Sunnahs were accomplished. He would perform his Salaah with great sincerity and used to be lost in the worship of his Creator. The person who looked at him from a distance would have instantly understood that Mufti-e-Azam Hind رحمۃ اللہ علیہ had left all the worldly desires and was intent upon pleasing his Creator. Once, while Mufti-e-Azam Hind رحمۃ اللہ علیہ was travelling from Nagpur, it was time for Maghrib Salaah. He immediately disembarked from the train. The people told Mufti-e-Azam Hind رحمۃ اللہ علیہ that the train was about to leave, but he was intent on performing his Salaah. His companions also disembarked with him. They had just performed their Wudu and were making Niyyah for Salaah when the train left the station. All of Mufti-e-Azam Hind's رحمۃ اللہ علیہ and his

companions luggage' were left on the train. A few un-Islamic people who were there said 'the Mias train had left him'. Mufti-e-Azam Hind رحمۃ اللہ علیہ was still in Salaah.

When they had all completed their Salaah, they noticed that the station platform was empty. They were all concerned as their luggage had gone with the train, but still Mufti-e-Azam Hind رحمۃ اللہ علیہ looked undisturbed. His companions were busy talking about the luggage when they noticed the station guard, followed by a group of travellers, running towards them. The guard came up to Mufti-e-Azam Hind رحمۃ اللہ علیہ and said, 'Huzoor! *The train is stuck!*' Mufti-e-Azam Hind رحمۃ اللہ علیہ said, '*The engine is damaged.*' The train was brought back and Mufti-e-Azam Hind رحمۃ اللہ علیہ and his companions sat in the train. After some repairs the train left with him and his companions seated in it!

Love For The Holy Prophet ﷺ : Mufti-e-Azam Hind, Maulana Mustafa Raza Khan رحمۃ اللہ علیہ was drowned in the love for the Holy Prophet, Sayyiduna Rasoolullah ﷺ. Everything he did was for the pleasure of Almighty Allah and Sayyiduna Rasoolullah ﷺ. All that he had gained was due to the intense love which he possessed for the Holy Prophet ﷺ. His extreme and intense love for the Holy Prophet ﷺ can be understood by the fact that during the latter stages of his life, even though he was very ill, he would sit for hours with great respect in the Naat Mehfiles and would shed tears in his love for Sayyiduna Rasoolullah ﷺ. He used to celebrate the Meelad-un-Nabi ﷺ each year with great splendour. The programme used to begin on the eve of the 12th of Rabi-ul-Awwal and used to continue till the next day just before lunch. The invitation was open to all Muslims and they all used to be fed.

Love For Sayyiduna Ghausul Azam ﷺ : Mufti-e-Azam Hind, Maulana Mustafa Raza Khan ﷺ possessed profound love for Sayyiduna Ghausul Azam, Shaykh Abdul Qadir Jilani ﷺ. He wrote many poems in which he praised Shaykh Abdul Qadir Jilani ﷺ with great respect. His love for Shaykh Abdul Qadir Jilani ﷺ can be understood from the following incident: *‘Once a very young descendant of Sayyiduna Shaykh Abdul Qadir Jilani ﷺ, Hazrat Peer Taahir Ala'uddeen ﷺ, visited Bareilly Shareef. The respect and honour that Mufti-e-Azam Hind ﷺ showed towards him was out of this world. Mufti-e-Azam Hind ﷺ used to walk bare feet behind him with great respect.’*

The great Ulama of the time have stated that Mufti-e-Azam Hind ﷺ was lost to such an extent in the love for Sayyiduna Ghausul Azam, Shaykh Abdul Qadir Jilani ﷺ that even physically he began to resemble Shaykh Abdul Qadir Jilani ﷺ.

Respect for Sayyids and Ulama: Ghausul Waqt, Mufti-e-Azam Hind ﷺ had great respect and love for the Ulama and for Sayyids (Descendants of Sayyiduna Rasoolullah ﷺ). The respect which he showed towards them is beyond explanation. One day, in 1979, a lady came with her little child to ask for Taweez. It was a very hot day and she was informed that Mufti-e-Azam Hind ﷺ was resting. The lady, however, was in great need for the particular Taweez. She asked someone to see if Mufti-e-Azam Hind ﷺ was awake but nobody had the nerve of going near him while he was resting as they considered this to be disrespectful. Taking her child she commented, *‘What did we know that the words of Sayyids will not be heard in this place’.*

It is not known how Mufti-e-Azam Hind ﷺ heard this, but he immediately summoned one of the Mureeds. He instructed him to call the lady and not

give her grief. The woman then sent her child to Mufti-e-Azam Hind رحمۃ اللہ علیہ. He asked the child's name and showed great love and respect towards this young child. With great affection, he placed his hand on the child's head. He even asked someone to bring an apple for the child. From behind the curtain, he spoke to the lady concerning her problem and immediately wrote a Taweez for her. Mufti-e-Azam Hind رحمۃ اللہ علیہ then sent a message to his family requesting that the mother and child should only be allowed to leave after the heat became less intense; that they should be well entertained and that no shortage should be spared in entertaining these Sayyids.

When Allama Sadrush Shariah Maulana Amjad Ali Qaadiri رحمۃ اللہ علیہ, the author of the famous 'Bahaar e Shariat,' used to come to Bareilly Shareef for the Urs Shareef of Sayyiduna A'la Hazrat رحمۃ اللہ علیہ, Mufti-e-Azam Hind رحمۃ اللہ علیہ used to go to the railway station to welcome him and showed great respect towards this Scholar of Islam. He also showed great respect towards Sayyidi Hafiz-e-Millat and Hazrat Maulana Hashmat Ali Khan Sahib (radi Allahu anhum). He also showed respect towards his own Mureeds and Khalifas who were Aalims.

Marriage : Mufti-e-Azam Hind رحمۃ اللہ علیہ married the blessed daughter of his paternal uncle, Hazrat Muhammad Raza Khan رحمۃ اللہ علیہ. He had 6 daughters and one son, Hazrat Anwaar Raza رحمۃ اللہ علیہ, who passed away during childhood.

Visit To Haramain Sharifain: Taajedaare Ahle Sunnah, Taaje Wilaayat Wa Karaamat, Mufti-e-Azam Hind, Maulana Mustafa Raza Khan رحمۃ اللہ علیہ went twice for Hajj - in 1905 and 1945. He performed his third Hajj in 1971. Mufti-e-Azam Hind, Maulana Mustafa Raza Khan رحمۃ اللہ علیہ was the first person to go for Hajj without a photograph in his passport. He refused to take a photograph. Mufti-e-Azam Hind رحمۃ اللہ علیہ was allowed to go for Hajj without a photograph in his passport and without taking any vaccinations. During

his trip to Makkatul Mukarramah, Mufti-e-Azam Hind رحمۃ اللہ علیہ, also had the opportunity of meeting those Ulama whom his father, Sayidduna A'la Hazrat رحمۃ اللہ علیہ, met during his visit to Haramain Sharifain. These great Ulama were from amongst the students of Sayyid Yahya Almaan رحمۃ اللہ علیہ. A few of the Ulama that he met were Allama Sayyid Ameen Qutbi; Allama Sayyid Abbas Alawi and Allama Sayyid Noor Muhammad (radi Allahu anhum) - to mention just a few. They narrated many incidents which had taken place during Sayyiduna A'la Hazrat's رحمۃ اللہ علیہ visit to Haramain Sharifain. They then requested Khilaafat from Mufti-e-Azam Hind, رحمۃ اللہ علیہ which he bestowed upon them.

His Position In Knowledge Of Fiqh: Mufti-e-Azam Hind, Maulana Mustafa Raza Khan رحمۃ اللہ علیہ, who after writing his first Fatawa while still a student at 'Darul Uloom Manzar e Islam', was given the status of Mufti due to his immense knowledge. When the Muslim World began to see his knowledge and Fatawa illuminating the world, they began calling him 'Mufti-e-Azam' or *The Most Exalted Mufti of the Time*. This title alone became the name he was recognised by. Whenever the name 'Mufti Azam Hind' was mentioned, it referred to none other than his exalted personality. Remember that he or she only is exalted who has been blessed with this excellence by Almighty Allah and His Beloved Rasool ﷺ. Mufti-e-Azam Hind, Maulana Mustafa Raza Khan رحمۃ اللہ علیہ was a personality free from pride, lavishness and self- fame. His status was bestowed upon him by Almighty Allah and His Beloved Rasool ﷺ. That person to whom Almighty Allah and His Rasool ﷺ grants such excellence, then such excellence cannot be understood by ordinary mortals. This is one of the reasons why the entire world was brightened and received the benefits of his knowledge of Fiqh.

There came a stage when Mufti-e-Azam Hind رحمۃ اللہ علیہ was not only known as 'Mufti-e-Azam Hind' but he was also known as 'Mufti-e-Azam-e-Alam' or *The Grand Mufti of the World*. It is recorded that on his trip to the Haramain

Sharifain the Ulama of the Hejaz (Arabia), Syria, Egypt, Iraq, and from many other countries came to him to solve Fiqh Mas'alas. Many became his Mureeds. This is how his Faiz of Shariah and Tariqah spread its rays throughout the world. While in the Hejaz Shareef, he also had to deal with many Fatawa that poured in from various countries, such as, Africa, Mauritius, United Kingdom, America, Sri Lanka, Pakistan, Malaysia, Bangladesh, and many other places. He answered every single one of them in a very dedicated and professional manner.

Fatawa On Sighting Of The Moon Via An Aeroplane : During the reign of General Ayub Khan a 'Rooyat Hilal Committee' was formed in Pakistan for the purpose of sighting the moon for every Islamic Month, and more importantly, for Eid-ul-Fitr and Eid-ul-Adha. An aeroplane was flown up to a certain height and the moon would be sighted from there. This form of Shahaadat (Confirmation) of the sighting of the moon via an aeroplane was readily accepted by the Pakistani Government. In this manner, Eid was celebrated.

On a specific occasion, on the 29th of Ramadaan, an aeroplane was flown from the East to the West of Pakistan and the moon was reported to be sighted. This sighting was announced by the Hilaal Committee, but the Sunni Ulama of Pakistan did not accept this confirmation. The Ulama of Pakistan sent questionnaires to the Ulama throughout the world for clarification and one such questionnaire was sent to Mufti-e-Azam Hind رحمۃ اللہ علیہ. Many Ulama replied that the confirmation had to be accepted and that it was permissible, but Mufti-e-Azam Hind رحمۃ اللہ علیہ clearly replied that this was not permissible. His Fatawa read as follows: *'The command of Shariah is to sight the moon and Fast or celebrate Eid. Where the moon is not sighted the Qazi should give an Islamic Decision in connection with a confirmation. The moon must be sighted from the ground level or any place attached to the ground. With regards to the matter of using the plane, then sighting of the moon from the plane*

is incorrect because the moon sets and does not perish. This is why it is sometimes sighted on the 29th and sometimes on the 30th. If to fly in a plane to sight the moon is a condition, then by increasing altitude the moon will be sighted even on the 27th and 28th. In this case, will the sighting be confirmed for the 27th or 28th? No person in his right sense will accept this. Thus under these circumstances, how would it be proper to sight the moon on the 29th (from a plane)?'

This Fatawa of Mufti-e-Azam Hind, Maulana Mustafa Raza Khan رحمۃ اللہ علیہ appeared in every newspaper in Pakistan as 'Headline News'. The following month, on the 27th and the 28th, the Pakistan Government sent an aeroplane at a higher altitude and found that the moon was visible on these days. *The Government of Pakistan then accepted the Fatawa of Mufti-e-Azam Hind رحمۃ اللہ علیہ.*

Vasectomy Is Haraam In Islam : The year 1976 was a very difficult period for the Muslims in India. Certain Ulama, bought off by the Saudi Riyals and American Dollars, passed the Fatawa making Vasectomy (male sterilisation to prevent birth of children) permissible. The Indian Government made Vasectomy necessary for every male in India at that time.

Muslims of India were in search of a Saviour to prevent such a law from being passed as this would mean them not having any more children. They were looking for someone who would stand and fight for their religious rights. All the Muslims looked towards the city of Bareilly Shareef, the city of light and truth, for an answer to this controversy. In such a time, this Mujahid of Islam stood up with the torch of knowledge and light against the winds of enmity and destruction. He immediately issued the true Fatawa on vasectomy and said, 'Vasectomy is Haraam, Haraam, Haraam.' This news spread throughout India. Through the Dua and firmness of Mufti-e-Azam Hind رحمۃ اللہ علیہ on this issue, the Government that

wished to pass this law had lost power, and a new government came into power. The law on Vasectomy was abolished!

Mas'ala on Tasawwuf: Once, Maulana Abdul Hadi Al Qadiri and Soofi Iqbal Sahib asked Ghausul Waqt, Mufti-e-Azam Hind رحمۃ اللہ علیہ the following question: 'Huzoor! Can one remember his Shaykh in Namaaz?' Mufti-e-Azam Hind رحمۃ اللہ علیہ answered by saying, 'If you need to remember anyone in Namaaz then you should remember Taajedaare Do A'lam, Habib Khuda رحمۃ اللہ علیہ. Yes, just as people tend to gaze here and there in Namaaz; if in this way, the thought of one's Peer comes into the mind, then there is no hindrance'. Subhaan'Allah! Such caution in this answer! This answer has also contradicted the deobandi belief. By looking at the life of Mufti-e-Azam Hind رحمۃ اللہ علیہ and reading his Fatawa, one would observe his status and excellence in the spiritual domain. His spiritual life was according to that of his renowned and distinguished father, Sayyiduna A'la Hazrat رحمۃ اللہ علیہ.

Love For Naat Shareef : In the world of poetry, Mufti-e-Azam Hind, Maulana Mustafa Raza Khan رحمۃ اللہ علیہ was a Giant of his time. Most of his poems were in the form of Humd (Praise of Allah), Naat Shareef, Qasidas and Manqabats compiled in the Arabic, Urdu, Persian and Hindi languages.

All these poems were compiled into a book which is famously known as 'Samaane Bakhshish' which is still available today. Samaane Bakhshish is a treasure chest which flows with pearls of love for Sayyiduna Rasoolullah صلی اللہ علیہ وسلم. The compilation of Samaane Bakhshish is through the blessings of Sayyiduna Rasoolullah صلی اللہ علیہ وسلم.

When Mufti-e-Azam Hind رحمۃ اللہ علیہ returned from his journeys he would become engrossed in the writing of Fatawa, yet he found the time to prepare Samaane Bakhshish and many other Kitaabs. In the world of poetry, Mufti-e-Azam Hind رحمۃ اللہ علیہ was known by the pen name 'Noori'

A few stanzas of one of his most famous Naats, 'Too Shama'e Risaalat' is transliterated below for our readers:

*Too Shamae Risaalat He Alam Tera Parwana
Too Mahe Nabuiwat He Ai Jalwa'e Janana*

*Khaate He Tere Dar Ka Peete He Tere Dar Ka
Pani He Tera Paani Daana He Tera Daana*

*Jo Saki E Kousar Ke Chehre Se Naqab Uthe
Har Dil Bane Maikhana Har Aankh Ho Paimana*

*Wo Kehte Na Kehte Kuch Wo Karte Na Karte Kuch
Ai Kash Wo Sun Lete Mujh Se Mera Afsana*

*Kyu Zulfe Mu'ambar Se Kooche Na Mahak Uthe
Ai Panja'e Qudrat Ka Zulfo Ka Teri Shaana*

*Sange Dar Jaana Par Karta Hoon Jabhi Saain
Sajda Na Samaj Najdi Sar Deta Hoo Nazrana*

*Har Gul Me He Boo Teri Har Sham'a Me Zou Teri
Bul Bul He Tera Bul Bul Parwana He Parwana*

*Abaad Isse Farma Weeran He Dille Noori
Jalwe Tere Basjaye Abaad Ho Weerana*

*Sarkaar Ke Jalwo Se Roshan He Dille Noori
Ta Hashr Rahe Roshan Noori Ka Ye Kashana*

Books & Treaties : Mufti-e-Azam Hind, Maulana Mustafa Raza Khan رحمۃ اللہ علیہ was a great Muhaqqiq (Philosopher) and Musannif (Author). His writings were filled with the rays of knowledge of his distinguished father, A'la Hazrat, Ash Shah Imam Ahmed Raza Khan Al Qadiri رحمۃ اللہ علیہ. All his works displayed great research. It seemed as if his works were overflowing with the 'research of Imam Ghazzali رحمۃ اللہ علیہ, the rareness of Imam Raazi رحمۃ اللہ علیہ and the rays of knowledge of Imam Jalaludeen Suyuti رحمۃ اللہ علیہ'. Mufti-e-Azam Hind رحمۃ اللہ علیہ wrote a number of books in his blessed lifetime.

The names of a few of these books are being stated below:

- * *Tanweerul Hujjat Bi Tawaaril Hajjah*
- * *Tardush Shaitaan*
- * *Hujatul Da'ira Bi Jawaabil Hujjatul Hazira*
- * *Alqaulul Ajeeb fi Ajoobatit Tasweeb*
- * *Masaa'ile Sama*
- * *Adkhalul Insaan*
- * *Almautul Ahmar*
- * *Fatawa Mustafawiya Part 1 & 2*
- * *Noorul Irfaan*
- * *Saiful Jabbaar*
- * *Malfoozat A'la Hazrat*

Karaamat: One of the greatest Karaamats of a Momin is for him to be always steadfast on Shariat-e-Mustafa and Sunnat-e-Mustafa ﷺ. A Momin must be prepared to face all the difficulties and calamities of life. When faced by any calamity he should always make Shukr to Allah Almighty. These outstanding qualities can be found in the life of Mufti-e-Azam Hind رحمۃ اللہ علیہ. He was always steadfast and firm on Shariat-e-Mustafa ﷺ. It is said that it is impossible to move a mountain from its place but it was not possible to move Mufti-e-Azam Hind رحمۃ اللہ علیہ from the Shariat-e-Mustafa

ﷺ. Every second in the life of Mufti-e-Azam Hind ﷺ was a Karaamat. Volumes can be written about the Karaamats of Mufti-e-Azam Hind ﷺ. He himself is a living Karaamat! For more information peruse our new book 'Huzoor Mufti-E-Azam, A Steadfast And Miraculous Personality'

Once Hazrat had gone to Delhi for the Urs of Hazrat Mahboob-e-Ilahi, Khaja Nizamud'deen Awliyah ﷺ. He stayed at a place called 'Koocha Jilan' with Ashfaaq Ahmad Sahib. At this place, a certain Wahabi Maulvi began arguing with Hazrat concerning the Ilme Ghaib (Knowledge of the Unseen) of Huzoor Anwar ﷺ. Ashfaaq Ahmad Sahib asked Hazrat not to argue with this person as it would not make any difference to him. Hazrat said, *'Let him speak. I will listen to him and all those who are present should also listen attentively. The reason why nothing makes a difference to Maulvi Sahib is because nobody listens to him properly. So let him say that which he wishes.'* Maulvi Saeedud'deen then spoke for approximately 15 minutes explaining how Rasoolullah ﷺ did not possess Ilme Ghaib. He spoke for some time and then became silent. Hazrat then said, *'If you have forgotten anything concerning your argument then please try to remember.'* The Maulvi Sahib spent another half an hour trying to prove that Huzoor ﷺ did not possess Ilme Ghaib. After listening to his arguments Hazrat said, *'You should immediately repent from your false belief. Allah has definitely blessed Huzoor ﷺ with Ilme Ghaib and you have tried to contradict it in every way you could. If you do not mind, then also listen to my argument'*. Then Hazrat said, *'What is the responsibility of a son towards his widowed mother?'* Maulvi Sahib in answer said, *'I will not answer this as it is not relevant to the topic of discussion'*. Hazrat then said, *'I did not mind when you questioned me, but in any case just listen to my questions. There is no need to answer them'*. The second question Hazrat asked was, *'How is it to take a loan from someone and then hide from him? Can you become weary of your crippled son and leave him to beg? To make Hajj Badal from...'* This question was not yet completed when the Wahabi Maulvi fell at the feet of Mufti-e-Azam Hind ﷺ and said,

'Hazrat! It is enough. The problem has been solved. Today I have realised that Huzoor ﷺ has Ilme Ghaib. If not by now the Munaafiqeen would have destroyed the Islamic Missions. If Almighty Allah has shown you those things about me which nobody else here knows about, then I cannot imagine all that which He has informed Rasoolullah ﷺ of. The Wahabi Maulvi immediately repented and became Mureed of Mufti-e-Azam Hind ﷺ. Each year, Mufti-e-Azam Hind ﷺ used to go to Calcutta for missionary work. The Pope used to also visit Calcutta and although he received good coverage in the media, very few Christians turned up to meet the Pope. The Christians of Calcutta became very jealous whenever Mufti-e-Azam Hind ﷺ visited that city as, without any news coverage, he attracted thousands of people who came to see him. The Christians decided to insult Huzoor Mufti-e-Azam Hind ﷺ and lower his personality in the eyes of the people. They trained three Christians to approach Huzoor Mufti-e-Azam Hind ﷺ with the pretence that they were going to become his Mureeds. This was their plan: Whenever Hazrat was going to make any person his Mureed, he would ask the person to say, 'Say that you have given your hand into the hands of Ghaus-e-Azam ﷺ.' The Christians were then going to say that Hazrat is a liar (Allah forbid) since that was not the hand of Ghaus-e-Azam ﷺ!

The three Christians, now disguised as Muslims went to Huzoor Mufti-e-Azam ﷺ with the pretence of becoming his Mureeds. When two of the Christians saw Hazrat's noorani face they became afraid of carrying out their plans, but the third Christian, who was very stubborn, decided to carry out the plan. He sat in front of Huzoor Mufti-e-Azam Hind ﷺ and Hazrat proceeded with making him a Mureed. When Hazrat said, 'Say that you have given your hand into the hands of Ghaus-e-Azam ﷺ,' he said, 'I am giving my hand in the hand of Mufti-e-Azam.' He was implying that Hazrat was asking him to lie when he was made to say a moment ago that he is not going to lie. Huzoor Mufti-e-Azam Hind ﷺ again commanded him to

say, 'Say that you have given your hand into the hands of Ghaus-e-Azam رحمۃ اللہ علیہ.' He again said, 'I am giving my hand in the hand of Mufti-e-Azam.' Huzoor Mufti-e-Azam Hind رحمۃ اللہ علیہ went into a state of Jalaal (Spiritual Anger) state and said, 'Say that you are giving your hands into the hands of Ghaus-e-Azam رحمۃ اللہ علیہ.' To the surprise of many, the christian began continuously saying, 'I have given my hands into the hands of Ghaus-e-Azam, I have my given hands into the hands of Ghaus-e-Azam رحمۃ اللہ علیہ'

When asked about his behaviour, the Christian said that as Huzoor Mufti-Azam-e-Hind رحمۃ اللہ علیہ commanded him for the final time to say that he has given his hands into the hands of Ghaus-e-Azam رحمۃ اللہ علیہ, he actually saw two bright hands emerging from Hazrat's hands and the Christian says that he is sure that these hands were none other the Mubaarak hands of Ghaus-e-Azam رحمۃ اللہ علیہ. That Christian then asked Huzoor Mufti-e-Azam Hind رحمۃ اللہ علیہ for forgiveness and explained to him what his true intentions were. He immediately accepted Islam and became a Mureed. The news of this Karaamat spread far and wide and thousands of Christians accepted Islam at Hazrat's hands. Subhaan-Allah! This incident was narrated by Hazrat Maulana Abdul Haamid Palmer Noori Razvi, a close Khalifa of Huzoor Mufti-e-Azam Hind رحمۃ اللہ علیہ.

In The Eyes Of The Ulama : Hazrat Muhadith-e-Azam-e-Hind رحمۃ اللہ علیہ Said: 'In this time, that personality whose Taqwa (piety) is more than his Fatawa, is none other than the son of Sayyidi A'la Hazrat رحمۃ اللہ علیہ whose beautiful name is Mustafa Raza and this name comes on my tongue without problem and it allows me to gain great blessings.'

Once Hazrat Muhadith-e-Azam رحمۃ اللہ علیہ wrote the Following Words on the Fatawa of Mufti-e-Azam Hind رحمۃ اللہ علیہ: 'This is the word of such an Aalim, to follow whom is compulsory'

Huzoor Sayyidi Hafiz-e-Millat رحمۃ اللہ علیہ Stated, 'A Person Does Not Get Proper Respect and Acceptance in His Own Town, But the Acceptance and Respect That Huzoor Mufti Azam Has Gained in His Town Cannot Be Found Anywhere Else. This is Open Proof of His Karamaat and Wilaayat'. He Then Said, 'Mufti Azam is A King, He is A King'. (Which Means That He Should Be Respected and Treated As A King).

Huzoor Mujahid-e-Millat رحمۃ اللہ علیہ Said, 'In this Time, the Personality of Huzoor Mufti Azam Hind رحمۃ اللہ علیہ is A Unique One, Especially in the Field of Ifta, But Also in His Daily Conversations - the Manner in Which He Spoke and Explained Can Be Understood by Only the People of Knowledge.'

Famous Khulafa: The Khulafa of Taajedaare Ahle Sunnah, Taaje Wilaayat Wa Karaamat, Mufti-e-Azam Hind, Maulana Mustafa Raza Khan رحمۃ اللہ علیہ are said to be in the thousands. They are not only present in India, but are spread throughout the world. The names of some of the famous Khulafa are: In the **Haramain Sharifain** - Hazrat Sayyid Abbas Alawi; Hazrat Sayyid Noor Muhammad; Hazrat Sayyid Muhammad Ameen (radi Allahu anhum ul ajma'in) - In **America** - Hazrat Ghufraan Siddiqi - In **South Africa** - Hazrat Maulana Abdul Haamid Razvi; Maulana Abdul Hadi Al Qaadiri, Maulana Ahmad Muqaddam Al Qaadiri, Maulana Faizal Farouk Al Qaadiri - In **Holland** - Hazrat Maulana Badrul Qaadiri - In **Pakistan** - Hazrat Qari Maslihud'deen رحمۃ اللہ علیہ; Hazrat Maulana Mufti Ghulam Sarwar Al Qaadiri; Hazrat Maulana Mufti Muhammad Afzal Husain; Hazrat Maulana Sayyid Shah Turabul Haq; Hazrat Maulana Mufti Muhammad Husain - In **India** - Mufas'sire Azam Hind Hazrat Ibrahim Raza رحمۃ اللہ علیہ; Hazrat Maulana Tahseen Raza Khan; Hazrat Maulana Rehan Raza Khan رحمۃ اللہ علیہ; Taajush Shariah Rahbar-e-Tariqah Hazrat Allama Mufti Mohammed Akhtar Raza Khan Azhari; Muhadith e Kabeer Hazrat Maulana Mufti Zia Ul Mustafa; Hazrat Maulana Arshadul Qaadiri

Mureedeen: Mufti-e-Azam Hind's ﷺ mureedeen were not only ordinary people but his Mureeds also consisted of great Ulama, Muftis, Mufasssirs, Poets, Philosophers, Professors, Doctors, etc. It is said that he has millions of Mureedeen.

Wisaal: Taajedaare Ahle Sunnah, Taaje Wilaayat Wa Karaamat, Mufti-e-Azam Hind, Maulana Mustafa Raza Khan ﷺ was aware of the actual time of his Wisaal. On the 6th of Muharram (1981) he said, *'All those who intended to become my Mureed but for some reason or the other could not come to me, I have made all of them Mureed and I have given their hands into the hand of Sayidduna Ghausul Azam ﷺ.'*

On the 12th of Muharram (1981) Hazrat said, *'All those who asked me to make Dua for them, I have made Dua for their Jaiz (permissible) intentions to be fulfilled. May Allah accept this Dua.'* On this day he asked those that were present concerning date. They told him that it was the 12th of Muharram. On hearing this he became silent.

On the 13th of Muharram, he again asked concerning the date and the Mureedeen present said that it was Wednesday, the 13th of Muharram. On hearing this Mufti-e-Azam Hind ﷺ said, *'Namaaz will be held at Nau Mahla Musjid'*. Those present did not understand what he meant, but remained silent out of respect.

After some time again Mufti-e-Azam Hind ﷺ said, *'Did anybody tell you about the Namaaz. I will read Jummah Namaaz in Nau Mahla Musjid.'* After some time Hazrat said, *'Did anybody say anything about the Faateha.'* Those present just gazed at each other's faces and remained silent. Only later did they realise what Mufti-e-Azam Hind ﷺ was implying. Hazrat was spiritually present for Jummah at the Nau Mahla Musjid! Mufti-e-Azam Hind ﷺ was not only giving hope to the Mureedeen but also informing

them of his Wisaal. The shining star of A'la Hazrat, Ash Shah Imam Ahmed Raza Khan رحمۃ اللہ علیہ, the glitter and the hope for the hearts of millions throughout the world, the Mujaddid of the 15th Century, the Imam of his time, Huzoor Sayyidi Sarkaar Mufti-e- Azam-e-Hind رحمۃ اللہ علیہ left the A'lame Duniya to Journey towards the A'lame Aakhira. It was 1.40 p.m. on the eve of the 14th of Muharram 1402 AH (1981).

Ghusl : On Friday, the 15th of Muharram, at 8. 00 a.m. the Ghusl of Mufti-e-Azam Hind رحمۃ اللہ علیہ took place. His grandson, Hazrat Maulana Rehan Raza Khan رحمۃ اللہ علیہ performed the Wudu. Hazrat Allama Mufti Mohammed Akhtar Raza Khan Azhari performed the Ghusl. Sultan Ashraf Sahib used the jug to pour water. The following persons were present during the Ghusl: Hazrat Maulana Rehan Raza Khan رحمۃ اللہ علیہ, Hazrat Allama Mufti Mohammed Akhtar Raza Khan, Sayyid Mustaaq Ali, Maulana Sayyid Muhammad Husain, Sayyid Chaif Sahib, Maulana Naeemullah Khan Sahib Qibla, Maulana Abdul Haamid Palmer Razvi, Muhammad Esa of Mauritius, Ali Husain Sahib, Haji Abdul Ghaffar, Qari Amaanat Rasool Sahib and a few other Mureeds and family members. Hazrat Allama Mufti Mohammed Akhtar Raza Khan Azhari and Hazrat Maulana Rehan Raza Khan رحمۃ اللہ علیہ have stated that at the time of the Ghusl Shareef of Mufti-e-Azam Hind رحمۃ اللہ علیہ the Chaadar by mistake moved a little. Immediately, Mufti-e-Azam Hind رحمۃ اللہ علیہ held the Chaadar between his two fingers and covered the area that was about to be exposed. Those present thought that the Chaadar had just got caught between Mufti-e-Azam Hind's رحمۃ اللہ علیہ fingers. They tried to remove the Chaadar from between his fingers but it would not move. The first person to notice this Karaamat was Hazrat Allama Mohammed Akhtar Raza Khan Azhari. He showed this to everyone. Mufti-e-Azam Hind's رحمۃ اللہ علیہ fingers did not move until the area was properly covered.

Janaazah Salaah: His Janaazah was performed at the Islamia Inter College grounds in Bareilly Shareef. *More than two and a half million (2 500 000)*

Muslims attended his Janaazah Salaah. Mufti-e-Azam Hind رحمۃ اللہ علیہ is buried on the left-hand-side of Sayyiduna A'la Hazrat رحمۃ اللہ علیہ. Those who lowered Mufti-e-Azam Hind رحمۃ اللہ علیہ in his Qabr Shareef have stated that they were continuously wiping out perspiration from the forehead of Mufti-e-Azam Hind رحمۃ اللہ علیہ right up to the last minute.

Mazaar Shareef: Huzoor Sayyidi Sarkaar Mufti-e-Azam Hind's رحمۃ اللہ علیہ Mazaar Shareef is situated in Mohalla Saudagran, Bareilly Shareef. Every year thousands of Mureeds and devotees of Huzoor Mufti-e-Azam Hind رحمۃ اللہ علیہ present themselves at Bareilly Shareef for his Urs Mubaarak.